595 receive more attention, will get his way more readily -- as among ourselves. These preferences do not give rise to jealousy among brothers as long as they remain within the limits of fairness, which they almost always do.

[556] Some rich men who have a dominant social rank have a means of expressing their preference for one of their daughters, a means which is a demonstration of their wealth and at the same time an assertion of their position. This practice will be described in the article that follows.

The children for their part sincerely love their parents. This love is composed more of respect for the father and of more tenderness for the mother, as is the case among Europeans. The same variants of sentiment, depending on whether the child is a boy or girl, are to be found among the Nkundó. The children may be remiss in their dutiful affection and respect, but these are exceptions due to thoughtlessness, stubbornness, or sudden anger. (1) Here one does

1. For an example see Chapter X, Article VIII.

[152] not encounter the deep discord that among Europeans divides parents and children, nor the coarseness and brutality of which one reads quite often in our newspapers. Among the Nkundó these family dramas are unknown.

[155] Nevertheless, what we have said above does not exclude disobedience. The Nkundó child, too, prefers play to work and freedom to discipline. He tries to shun the commands of his parents which tie him down and keep him from frolicking with his companions. (2)

2. One of the first words learned by a Nkundó child is mbóí, "I don't want to."

Love for the mother is especially deep. No matter how old a Nkundó may be, his feelings of tenderness for her do not decrease; he always remains her child. Whenever he feels pain, disappointment, or sorrow, one word is on his lips: ngóya, "mother." Among these